THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God.*"—JOB 19: 25, 26.

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PRESIDENT LYMAN'S TRAVELS AND MINISTRY.

THE VISIT TO MOSCOW, THE CITY OF CHURCHES.

IN our three days visit in St. Petersburg we saw many of its interesting sights such as the winter palace, the Hermitage art gallery and museum, and many of the churches. The most interesting feature, however, there and in other places has been the people themselves. What Russians have built and accomplished in the past is naturally an index to the character of the people, but the living moving individuals of to-day are the ones around whom our interest centers. We were surprised to find that so many of the Russians are light complexioned. There are dark skinned individuals among them, but in St. Petersburg and Moscow the great majority are inclined to be fair and at least have blue eyes. It is somewhat peculiar to find many whose hair is dark and complexion swarthy to have eyes as gray or blue as those of the people of Norway. The Russians are large bodied and strong, and this they need to be, for their country is one where a livelihood is gained only by hard toil, and the winters are rigorous and bleak.

Russia is an old land, but compared with other western nations it is in many respects a century or more behind. The people are lamentably ignorant. How it is in the country districts where the little villages are separated by miles of woods and fields from one another can be inferred from the fact that a large part of the inhabitants of the greatest cities cannot read or write. It was necessary for us to present a printed or written paper to the cabmen telling where we wished to be driven, as we were unable to speak the language.

Many of them, at least half, could not read it and either withdrew in favor of others who could or else had a policeman read it to them. Their methods of farming are also most primitive. They still use the sickle and hand rake. Their autocratic government without constitution or elected representatives is so far behind modern politics that it is scarcely believable as a fact. Russia is like a great overgrown boy, ignorant and immature, with little experience or judgment of his own, under necessarily an arbitrary rule. It will take time for liberty to grow and be appreciated. Alexander II., the greatest ruler Russia has ever had, who liberated the serfs and strove in many other ways to help his people, contemplated giving a constitution to his land, but in spite of his enlightenment and love, his life was sought time after time. Finally after his carriage had been wrecked and attendants wounded by one shell, another was thrown at his feet killing those about him and fatally wounding him. His son and grandson, the present Czar, have been good rulers, but they have been cautious about granting greater liberties to their people. The atrocities of the nihilists and their threats have been to a great extent the cause of the stupendous police service of the country. No person can come into or leave Russia or move from one place to another without his passport being examined and stamped by the police. Secret police are scattered throughout the empire and in all other nations of the world. Poor, ignorant, oppressed Russia; freedom will come some day. May that time approach steadily without the horrors of bloodshed and revolution.

It is over twelve hours' ride from St. Petersburg to Moscow. Russian trains, by the way, do not move very fast. We left the capital as the sun was setting in wonderful splendor, and its light fell on the domes of the churches and made the city, as it disappeared in the distance, very beautiful.

One of our early experiences in Moscow was the ascent of the tower of Ivan the Great inside the Kremlin. It is beside this building that the great bell of Moscow, "the king of bells" stands. It was broken, by falling after being in use only four years. That is nearly two centuries ago. The massive bell is twenty-six feet high and weighs about two hundred tons. From the top of the the tower we had a very good view. The little Moskva river can be seen winding its way through the city. Below us, at the edge of the river, extends one of the walls of the Kremlin. Kremlin, which is the ancient Tartar word for fortification, is the name given to the original city. The triangular ground is elevated and is enclosed by strong walls. Within are the palace, government buildings, monasteries and churches. We could see also the wall that enclosed the Kitai Gorod, the part that was added when the Kremlin became too small to accomodate the inhabitants of the growing city. Now these original fortifications stand in the midst of a wide spread vista of habitations and churches. It is an enchanting view. There are few in the world that can equal it. Moscow is the "city of churches." Over four hundred and fifty raise their lofty spires and cupolas over the dwelling houses and other buildings. They are constructed according to a style of architecture developed from the Byzantine and are most fantastic. The cupolas, so characteristic of the Russian churches, are pear shaped, and are richly colored or gilded. Within the Kremlin and beyond it could be seen, apparently, thousands of these, red, green, white, yellow, or deep indigo blue, the latter being often bespangled

with gilded stars. Frequently, however, the spires and domes are overlaid with copper and gold. The surface never tarnishes, but glistens resplendently. Above each church is the Greek cross. The roofs of the buildings also are painted many colors, green largely predominating, and their walls are brightly tinted. The vista is oriental, and to the western eye seems fanciful, almost like a dream.

One of the objects of interest in Moscow is the collection of Russian pictures in the Tretiakof gallery. Once within the walls one feels the difference from everything he has seen before. Russian ideals and art alone are here. There is something refreshing in the newness of the style both in subject matter and execution. There is much of the tragic in Russian art. One of the first pictures is a pyramid of skulls on which the bright sun of the desert is shining and over which the ravens are flying. Another is the painting of Ivan the Terrible just after having murdered his son. The ferocious old Czar is holding the head of the beautiful expiring youth against his breast, and is trying in vain to stop the flow of blood from his temple. It streams crimson between his withered fingers. Nearby lies the royal staff with which the deed was done. The look of horror on the old man's face shows the torrent of remorse that has already swept over him. This representation is true to life. Ivan the Terrible, one of Russia's greatest rulers, gave great gifts to the church, built shrines and at length took priestly orders to expiate for this and other crimes. Father and son now lie side by side in the Cathedral of the Archangel Michael. Two pictures from sacred history strike the observer for their originality of conception. The one is the oft painted scene of the crucifixion. It is after the three hours of darkness. The sun is shining again. The thief on the Savior's right hand has been taken down, and preparations are being made to remove Him. Instead of the crosses being high and the bodies suspended far up, the artist has placed the feet only a foot or two above the ground. The little group who gaze on the torn body of the Innocent One, as well as the central figure, are well painted. Another picture represents Jesus in the Temple. Under a portico, on the floor, sit the rabbis in a circle. In a white gown Jesus has His place with them. His knees are drawn up, and He is resting His chin on His hands above them. His face is very thoughtful. The picture has the look of reality about it, and is very charming.

The Russians are exceedingly lavish in the adornment of their churches. Gold is not spared either inside or out. Within the Kremlin are many places of worship, and the wealth in them is fabulous. Three cathedrals stand side by side where the Czars were baptized and married, crowned and buried. The Cathedral of the Assumption, where their coronation still takes place, is adorned, even on its walls and pillars, with gold. In these places golden images of the saints are studded with diamonds and other gems. The images are usually flat and placed within a frame like a picture. These icons are then set upright or placed on a stand like a large book. The people kiss the glass that covers them, usually just over the feet and hands, at the same time crossing themselves and repeating prayers. The glass becomes smeared and unclean by the contact of so many lips, but this does not deter the people from the disgusting habit. Not only the images, but relics and other things are worshipped. In the Cathedral of the Annunciation is a long case of bones and

other gruesome objects. The guide pointed out two dark withered hands as those of the Apostle Mark (the guide did not give definite information as to whether Mark ever was an Apostle or not). People were passing in a long string up one side of the case and down the other kissing the glass over the bones. Mothers held up their children to kiss these objects. In the Cathedral of the Archangel Michael the silver coffin of Dimitri, the six year old son of Ivan the Terrible, has been made a shrine. Dimitri was murdered and buried with his relatives here. Above the coffin on one side are the blood-stained clothes worn by the child when he met death, together with some of his play-things. In another frame is a golden effigy of him. The lid of the coffin is raised, and at the head is another place to kiss. This is an important shrine, and the people are most fervent in their worship here. Poor innocent prince, his end was sorrowful, but his dust—now centuries old—should be laid to rest in peace. It is no proper object for adoration or worship.

On Sunday morning, the 9th of August, or according to Russian time, the 27th of July, we went together to the Alexander Park, along the northwest wall of the Kremlin, to offer prayer. This fine grove of trees occupies what was once the wide moat that helped secure the walls from invaders. We were about seventy-five yards north of the Trinity gate, and faced the Kremlin. President Lyman's prayer was a suitable one to be offered at this the very center of idolatrous worship. He besought the Lord to break the bondage of priestcraft that afflicted the people, and prayed that image worship might be overcome by the spread of truth in the land. He prayed that the hearts of the sincere and honest might be turned to seek for the truth, and petitioned the Lord to send servants full of wisdom and faith to declare the Gospel to the Russians in their own language. He prayed for the Czar and his family that they might be preserved from violence, and that this ruler might live to extend the religious freedom that his subjects need, so that all men may have their free agency. In connection with the recent prayer in St. Petersburg President Lyman dedicated the land and turned the key for the preaching of the Gospel in the empire of Russia. Scattered Judah and the gathered descendants of Joseph were remembered and presented before the Lord for His blessing, and He was asked to stimulate the work of bringing salvation both to the living and to the dead.

We were undisturbed in our prayer, and the sweet influence of the Spirit very manifestly brought peace to our souls.

Warsaw, Poland. JOSEPH J. CANNON.

"MAN'S INHUMANITY TO MAN."

BY ELDER JOSEPH HYRUM PARRY IN THE "JUVENILE INSTRUCTOR."

(Continued from page 535).

THE story of the persecution and martyrdom of Anne Askew is a particularly pathetic narrative, and reveals the grandeur of a heroic Christian character, and presents a lesson in loyalty and fortitude seldom seen. Her tragic death occurred in England during the reign of Henry VIII., before that wicked and

cruel king fell out with the pope of Rome and espoused the cause of the Reformation.

Anne Askew was a gentlewoman by birth, beautiful and high-spirited, well educated for a woman of her time, and possessed of unusual mental gifts. Against her will, her father, Sir Thomas Askew, of Lincolnshire, compelled her to marry the profligate son of a rich neighbor, named Kyme, and as he seemed wholly unworthy of her esteem, their married life was not a happy one, though she was a dutiful wife. About this time the Bible was printed in English, and she obtained a copy, which she read with great delight, its inspired teachings and narrative taking a deep hold upon her devout mind.

Up to this time she was a sincere Catholic, knowing naught else; but on reading the Bible, it had the effect of working a complete change in her feelings and life, and her eyes were opened to the gross errors and idolatrous superstitions of the mother church. Her Bible readings greatly worried the priests, who advised her husband to compel her to abandon a practice which they declared was full of danger. Mr. Kyme was a bigoted papist, and tried to compel his wife to give up her Bible, and this drew from her the avowal that she was no longer a Romanist, but a follower of the doctrines of the Reformation.

Instigated by the priests, he tried to compel her to give up her religion, but failing in this, he turned her out of his house. She went to friends in London, assumed her maiden name, and refused to return to her husband. She found friends at court, and the queen, Catherine Parr, became warmly attached to her. It was at this time that the Romanist enemies of the queen were working to accomplish her ruin. Her enemies hoped that by selecting one or more of her friends they might wring out of them by the torture, evidence to warrant the priests in bringing an accusation against the queen. They therefore made common cause against Anne Askew, determined to make her betray the queen and her other friends, and involve them in the ruin the priests designed for every English Protestant. She was watched day and night by spies, who took note of her every act; but they could find no fault in her; till one day she was overheard to say that she "had rather read five lines in the Bible than hear five masses in the chapel," also some other remarks respecting the sacrament as administered by the priests.

As before intimated, the priests considered the Bible a heretical book, being published by the Protestants to expose the wickedness of the Romish priests, and hence they feared its reading by the common people, or any one other than the priests themselves, as dangerous to their cause. As the innocent remark of Anne Askew reflected upon the mass celebrated by the priests, which was done in a language unknown to the common people, the priest took offense thereat, and she was arrested and thrown into prison. Every effort was made to make her confess to heresy and to betray other of the noblewomen of the kingdom, but she remained true to her friends and steadfast to her religious convictions in the face of some of the most cruel tortures ever inflicted upon the human body, showing through it all a fortitude and patience seldom witnessed in history. During her many trials she gave her tormenting inquisitors a good account of herself and her faith; but her youth—she was only twenty-five—her beauty, her virtues and her intellectual

attainments were winning her too many friends, and she was considered too dangerous a heretic to be suffered to live. During one of her examinations before the church councils on the doctrine of transubstantiation, her answers not being satisfactory to one Bishop Gardiner, that merciless wretch cried out to her, "You will be burned." To which Anne answered: "I have searched all the Scriptures, yet could I never find that Christ or His Apostles put any creature to death."

Contrary to the law of England, Anne Askew was convicted, without an open trial, of heresy. The church council was strong enough to illegally deprive her of the right of a trial by jury, and she was condemned to be burned at the stake. Her appeal for justice to King Henry VIII. was unheeded, and she was left to the unfeeling mercy of her enemies the priests, who did all possible to get her to recant, but all to no effect, as she preferred, she said, "rather to die than to break her faith.'

Before her execution she was subjected to another examination, with torture, conducted by the lord chancellor of England, Thomas Wriothesley, who was one of the cruelest and most fanatical Romanists that ever held power in England. He was intimately associated with the duke of Norfolk, and old Bishop Gardiner in all the measures brought forward by the priests to suppress the Reformation. Wriothesley wished to compel Anne to say something that would criminate the queen especially, and other prominent ladies who had been kind to her, who were suspected of heresy and whom the Romanists were anxious to destroy. To wring from Anne a betrayal of her friends and fellow believers, the chancellor ordered her placed on the rack. She was led down into a dungeon and there tied hand and foot to the instrument of torture, and the levers turned by the jailor, who when he had pinched her enough, as he thought, went to take her down. But Wriothesley, not willing to let her off so easily, and furious that she had confessed nothing nor uttered a cry, commanded the jailor to strain her on the rack again, which in pity for the woman the jailor refused to do. The chancellor and Master Rich, one of the church council, and who afterwards became chancellor, threw off their gowns and turned the rack with their own hands. They stretched her body until her joints were pulled asunder, and she had to be carried away in a chair. She endured it all, however, and to the end refused to say one word that would compromise any one whom she had reason to think held the same faith as herself.

At length the day of her execution arrived. Stakes were set up in front of St. Bartholemew's church at Smithfield, and the place surrounding them enclosed with a railing to keep off the dense concourse of people which filled the streets on such occasions. Raised seats were provided for the lord chancellor Wriothesley, the old duke of Norfolk, the old earl of Bedford, the lord mayor of London, and other leaders of the papist party, who were there to gloat over the sufferings of the victims of their hate. Anne Askew, being unable to walk or stand, because of her torture on the rack, was brought on a chair to the stake, where she was fastened to the post by an iron chain passed around her waist, and was thus held up by it. Three other victims of Rome were brought out to die with her, who were condemned for holding the same opinions for which Anne was to suffer; they were, John Lascels, a former

member of the king's household, and Anne's old tutor; Nicholas Belenean, a priest of Shropshire, and John Adams, a tailor. The king's pardon was offered to each on condition of recanting or adjuring their heretical opinions, but each in turn refused the ungracious offering. Whereupon the lord mayor commanded fire to be put to the faggots, and cried with a loud voice, "Let justice be done." The reeds were immediately kindled, and the martyrs were instantly enveloped in flames and smoke. Powder had been placed about their persons, the last kindly act of thoughtful friends, and in a little while this exploded, killing them instantly, thus mercifully ending their sufferings speedily. Thus perished one of the noblest characters of the English Reformation, and the name of Anne Askew will be held in honored remembrance among the grand army of martyrs who suffered death rather than deny the truth, as they understood it, or betray a friend.

CONFERENCE APPOINTMENTS.

SEMI-ANNUAL CONFERENCES will be held in the different divisions of the British mission as follows:

Grimsby	Sunday,	September	13, 1903.
Sheffield	„	„	20, „
London...	„	„	27, „
Nottingham...	„	October	4, „
Norwich	„	„	11, „
Manchester	„	„	18, „
Leeds	„	„	25, „
Newcastle	„	November	1, „
Scottish	„	„	8, „
Irish	„	„	15, „
Liverpool	„	„	22, „
Birmingham...	„	„	29, „
Bristol	„	December	6, „
Welsh	„	„	13, „

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

A SERIOUS storm occurred in northern Colorado and southern Wyoming, August 5th. Hail fell in some places covering the ground to a depth of two feet. Pieces of ice ten inches long came down, wounding and killing cattle and sheep.

MANAGER W. H. WATTIS of the Utah construction company secured at Los Angeles recently the contract for building eighty-five miles of road for the new railway between Salt Lake City and southern California. The construction will be in Nevada, and the price is said to be nearly $2,000,000. It is expected that two thousand men will be given work all winter. The construction must be completed by August 1, 1904.

PRESIDENT JOSEPH F. SMITH and Elder John Henry Smith were present at the laying of the corner stone of the new Jewish synagogue at Salt Lake City, August 9th, and both delivered addresses. The Congregation Montefiore has erected the house of worship. On the evening of the same day President Smith laid the corner stone of the thirty-third ward meeting-house, a new ecclesiastical division of Salt Lake City, being formed from the east part of the Tenth ward.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 27, 1903.

EDITORIAL.

DEATH OF ELDER GOTTFRIED KNUTTI.

From time to time it becomes our sad duty to record the death of an Elder in the mission field. The last one to be called from us is Elder Gottfried Knutti of the German mission. He passed away at Zurich, Switzerland, Wednesday, August 19th, at 4:45 in the morning, his disease being tuberculosis. Our brother had been transferred to Switzerland, as it was thought the higher altitude there would bring him relief. He was compelled, however, to go to a hospital on account of the seriousness of his complaint. Death came much more quickly than was expected; two days before, the doctor had said that Elder Knutti could probably travel home in a month. This was not to be. In spite of the faith and prayers of the Elders and Saints and the medical aid that he received, he died far away from home and loved ones.

Elder Knutti was born in Switzerland in 1877, being now twenty-six years old. When a very small child he emigrated with his parents to Zion, and Montpelier, Idaho, became their home. Two years ago he was called on a mission to Germany. Loyal to the cause he left his widowed mother and dear ones and set out to fulfill the call of the Lord. Elder Knutti reached Liverpool November 14, 1901, and Germany a few days later. His labors were first in the Berlin and later in the Leipsic conference, and in both fields he proved himself to be an energetic and faithful missionary. President Hugh J. Cannon writes of him: "He always had the courage to do the duties required of him, and I have nothing but words of praise for his labors. Although transferred to Switzerland because of failing health, he worked up to the day he left his field."

It will be a great blow to the family of the young man. His father died a few years ago, just after returning home from a mission to Switzerland, so that this loss is doubly great. We extend sincerest sympathy to the bereaved, and pray that the Lord will comfort their hearts as He alone can do. They have been called on to offer much; but they as Saints of the Most High have received much, and it is well with those who have gone.

Elder Knutti will receive a martyr's reward, for he laid down his life in the fulfillment of the Lord's work. He may have expected, as most Elders do, to return home in safety; but he went forth realizing that it might be never to return alive, went forth without the hope of earthly reward. Though most of the missionaries do return, his lot was to suffer and die, and the martyr's crown will not be lacking.

There are lessons for all in this sad event. It will remind Elder Knutti's fellow-laborers how uncertain life is, and how necessary that we do our work so faithfully that if the Lord chooses to give us a release from earthly labors while we are here, that it may be an honorable one. If greater seriousness is needed on the part of any Elder, he may remember that youth and strength are no guarantee of life; he himself may be the next one called.

Those among whom the Elders labor should also be impressed with the weight of their message, and be more ready to heed their warning. The hundreds of laborers now in the field and the thousands and tens of thousands who have been out to raise their warning voices in the world have all come realizing that the Gospel must be preached and loving it more than life. They have declared and administered it without money and without price, and have many times placed their all on the altar in order to sustain themselves in their work.

Our young brother is among the blessed dead "which die in the Lord." He will rest from the hardships, pain and suffering brought on by his earthly labors, and his works will follow him. The testimonies he has borne, the tracts and books he has delivered, the influence of the Holy Spirit within him will bear fruit some day. Souls who have heard from him the tidings of salvation will yet rise up and call him blessed. But his spirit will not be idle and useless in its sphere. There is field for action there. The priesthood he held has not been taken from him by death, for it is an eternal possession. There are many who have died without a knowledge of the truth who will be anxious to hear his voice declaring the Gospel, the plan of their redemption, the hope of eternal life, unto them. And when the time comes for Jesus to appear and the bodies of the Saints to rise, our brother will receive a glorious resurrection and take part in the great millennial reign of righteousness.

Arrangements have been made for the body to be taken home for burial, and it is now on the way, Elder Lorenzo Walker being in charge. Among his kindred and friends the last sad rites will be performed, and his ashes will rest in the land of Zion and there await the trumpet blast that shall call them forth to life and celestial glory.

TO CONVERT THE "MORMONS."

A DESPATCH from New York to the *Daily Telegraph* announces that Alexander Dowie "has decided to send three hundred of his followers to Salt Lake City to convert the Mormons. Mr. Dowie has a scheme to build up an empire that will finally absorb the Mormon interests and dominate Utah. He said he was prepared to spend much money to carry out his plans."

If the above report is correct it will be of passing interest to the Latter-day Saints. The three hundred missionaries will be made welcome among the people of Utah, who are quite accustomed to have religious people of all sects visit and live among them. They are also accustomed to hear ministers cry to the east and the west for money, money, with which to convert the "Mormons." Every tirade on the people and misrepresentation of their religion is followed by an appeal for funds. The "sinews of war" have been liberally supplied, yet hardly a pretense of work has been accomplished in turning the Latter-day Saints from their faith. Mr. Dowie's willingness to spend "much

money" is apparently in the expectation of getting more back—to induce the Saints to turn over the whole state of Utah and all their interests to him, in fact. The matter is almost too peurile and silly to mention. If there are honest souls among the three hundred chosen ones, they will have an excellent opportunity to learn the true Gospel while among the Saints, so that some good may be done by their coming.

MISSIONARIES IN HUNGARY.

The work of the Lord is spreading steadily, and though conditions make progress slow in some parts, yet the Gospel is being carried to every nation. Elders William Wetzel and Frank Pingree are now located in Budapest, Hungary, and write hopefully of the situation there. They say that religious tolerance is enjoyed in that land, and that the Jews have perfect freedom from persecution. Though the country is mainly Catholic, yet there are many Protestants, and some of the latter sects are recognized and even supported by the state. Other sects such as the Baptists, Adventists and Nazarenes, though not recognized, are tolerated. The older Hungarians speak German, but the rising generation have not been taught that language in the schools generally for about twelve years, and to do really successful missionary work a knowledge of the Hungarian tongue must be acquired. Elder Wetzel thinks that this language can be learned almost as quickly as German, for though there is little if any similarity between English or German and Hungarian words, yet the language is said to be simple and the words easy to pronounce. Living in Hungary is expensive, and as yet the Elders have few friends or converts. Progress will not be rapid, apparently, but no doubt some souls will be found who will hear the word gladly, and accept it with thanksgiving.

SOUTHERN AND MIDDLE STATES MISSIONS REUNITED.

We are in receipt of a circular letter sent out by President Ben E. Rich of the Southern States mission announcing to the Elders and Saints that by a decision of the First Presidency the missions of the Middle and Southern States are combined under the old title of Southern States mission. West Virginia, however, will again be turned over to the Eastern States mission. President Rich extends an affectionate greeting to the Elders and Saints of the sunny south. His former labors and presidency there have made the additional field over which he has been called to preside familiar ground. All communications regarding the work in what has been the Middle States mission will in the future be addressed to P. O. Box 381, Atlanta, Georgia. Elders H. B. Elder and N. J. Harris have been called to labor as counselors to President Rich. We hope that the fruits of the Elders' labors in this great, historical mission of the Church will be bountiful.

J. J. C.

The headquarters of the Leeds conference are now No. 9 Curzon Road, Bradford.

Elder John Johannesson writes from Raymond, Canada, that he and the Icelandic Saints whom he accompanied arrived there safely.

A LETTER from Elder Joseph Eckersley at his home in Loa, Utah, has come, telling of his return journey and conditions that he found on arriving home. As was announced at the time of his departure, his wife has been suffering from very serious illness. Elder Eckersley states that he has strong hope and faith for her recovery. In this the Elders and Saints will certainly join.

PRESIDENT ALBERT HERMAN of the Turkish mission writes from Zara, a town in the northern part of Turkey, near the Black sea. He says the Saints there are prospering fairly well. Naturally he is pleased with the information that New Elders are coming to that mission to labor. President Herman speaks of information just having reached Zara that the plague is raging fiercely at Aleppo, and that thousands are dying daily. He hopes, however, that the report is at least exaggerated.

WE have received from Elder William A. Morton a copy of his new and abridged edition of the Book of Mormon Ready References. This is a sixteen page pamphlet, and is designed to be placed in the back of the sacred volume to which it refers. The principles of the Gospel are arranged in convenient order, and chapter and verse are given for such parts as come under the different headings. On the last three pages are given quotations to sustain the book's divine authenticity. The little work will doubtless be helpful to Book of Mormon students, and it is hoped that all Latter-day Saints are that. The price is ten cents, and they can be secured from William A. Morton, P. O. Box 381, Salt Lake City.

ARRIVALS.—The following Elders arrived in Liverpool per s.s. *Mayflower*, Saturday, August 22, 1903: For Great Britain—David S. Evans, Riverdale, Idaho; Jedediah M. Grant, Jr., Lovell, Wyoming. For Scandinavia—Stephen M. Peterson, Moroni; Parley P. Peterson and Heber A. Anderson, Redmond; Jens P. Neilson and Louis O. Keller, Mink Creek; Julius C. Beck, Alpine. For Turkey—Joseph W. Booth and Mary R. Booth, Alpine; Reno W. Vance, American Fork; Mischa Markow, Salt Lake City.

In the same company came Sister Agnes Durrant to join her husband, who has been laboring in the Irish conference.

APPOINTMENTS.—The Elders who arrived for Great Britain, Saturday, August 22, have been assigned to labor as follows: David S. Evans, Sheffield; Jedediah M. Grant, Jr., Ireland.

Elder Mischa Markow will labor under the direction of the president of the German mission in Hungary and the Balkan States.

RELEASES.—Elder Brigham Y. Mansfield of the Sheffield conference has been honorably released to return home, on account of sickness, per s.s. *Mayflower*, August 27th, 1903. Elder Joseph C. Wood of the Sheffield conference has been honorably released to return home per s.s. *Commonwealth*, September 10th, 1903. Elder Lorenzo J. Taylor of the Manchester conference has been honorably released to return home per s.s. *New England*, September 17th, 1903. Elder Walter J. Wild of the Leeds and Elder Lorenzo J. Durrant of the Irish conference have been honorably released to return home at their pleasure.

TRANSFERS.—Elder James W. Betteridge is transferred from the Leeds to the Bristol conference, Elder William Telford from the Manchester to the Newcastle conference, Elder Edward T. Capener from the Bristol to the Leeds conference, Elders J. Frank Allred and Samuel W. Leigh from the Irish conference to the Colorado mission.

DEPARTURES.—The following named missionaries and a company of emigrating Saints sailed from Liverpool, per s.s. *New England*, Thursday, August 20th, 1903, in charge of Elder Willard Christopherson: John W. Orton, Enoch William Reece, George W. Wilson, Willard H. Chugg, Benjamin F. Tanner, Roscoe E. Grover, Francis Starkey, Jr., and Rudolph Reusser.

The following visitors also returned to the United States: Martin Christopherson, Agnes J. Dahlquist, Olga B. Dahlquist, Jane Agnes Izitt, William N. Thomas, Elizabeth Fitt, Georgina Webster and John Spencer.

BREVITIES.

A CURE FOR LOCKJAW.

THE report comes from San Francisco, California, of a remarkable cure effected in the German hospital there. In May last Pietra Raffino was severely burned at Stockton, and lockjaw set in. He entered the hospital, and the two following days anti-toxin was injected into the muscles of his back, but no improvement resulted. The next day an injection was made into the spinal canal. Then a small hole was drilled through the skull. A spinal needle was inserted and anti-toxin was introduced into the lateral ventrical. The patient was relieved and at the end of July was reported to be as well as ever he had been.

THE PALACE OF PEACE.

Queen Wilhelmina of Holland in accepting the generous gift of Mr. Andrew Carnegie for the establishment of a palace and library for the International Court of Arbitration, wrote: "May the Palace of Peace, which will owe its existence to your munificence, remain throughout time the imposing symbol of the humane endeavor to solve the differences between nations by peaceful means. Your contributing so largely towards the realization of this end is a noble deed which I and my people appreciate the more highly because an international decree having placed the seat of the Court of Arbitration in this country, the Netherlands considers itself the guardian of the idea of peace which it was the aim of the Hague Conference to see fulfilled."

FLOATING ISLANDS.

Down toward the mouth of the great Mississippi river is an enormous swamp extending with its lakes and waterways over one hundred and fifty miles. In this are found numerous floating islands. The swamp is to a great extent made up of trembling prairies, *prairies tremblantes* the creoles call them. These are formed of fallen trees, moss, grass, leaves and earth compact enough to bear up men and cattle and supporting large trees and all kinds of tropical vegetation. Floods and other agencies break off large areas from the rest at times, and these, being light enough to float, are carried about by wind and current.

They are six or eight feet thick and do much damage to railroad bridges and also by damming up the streams, causing neighboring fields to be flooded. They are, however, exceedingly picturesque and form a kaleidoscopic landscape as they move about on the surface of the water.

THE HUMAN FAMILY.

The actual population of the earth can only be calculated as no census is taken of a vast number of human beings who dwell upon it. Various estimates place the number from about a thousand million to about one thousand five hundred million souls. A table recently compiled by Herr Zeller, head of the Bureau of International Statistics at Stuttgart, gives the total number as 1,544,516,000. Most of these he classifies as follows: 534,940,000 Christians of all denominations; 300,000,000 followers of Confucius; 173,290,000 of Brama and 121,000,000 of Buddha; and 10,860,000 Jews. This is a larger estimate than is usually given. It is generally stated that there are about two hundred million Roman Catholics, ninety million Protestants, and eighty million Greek and Russian Catholics.

LETTER FROM SOUTH AFRICAN MISSION.

THE following letter has been received. Its contents are of general interest.

Cape Town, South Africa, July 26, 1903.

PRESIDENT FRANCIS M. LYMAN,

Dear Brother,

We arrived at noon, July 25. The Lord blessed us in many ways during the voyage. The ocean was very smooth. About half the third class passengers were a low class, mostly Jews, but there were some excellent people traveling in that part of the boat and they seemed to enjoy our company and told us at our journey's end that we had set a good example by the way we acted. We hardly consider it wise for one or two Elders to travel third class alone.

There was a most beautiful rainbow across the city as we stepped off the steamer, a perfect rainbow much more brillant than any at home, and we felt as we looked at it that it was a sign of hope and promise to us lonely Elders. Brother Smith and Brother Simkins are going to labor in Port Elizabeth, they leave at 2:30 p.m. to-morrow, by train. We feel that they can make most progress among Elder Smith's relatives and acquaintances. We are going to work at once, for we feel if we shirk, we are not entitled to the blessings our Heavenly Father is willing we should enjoy. We have already received many blessings that we cannot mention in a letter without making it too long. They have been remarkable in their character and we thank the Lord for them.

The climate is ideal, so far; roses are in bloom. The city is more beautiful than any we saw in England. The people are of every shade of color, but the white class are a fine appearing people. We send our kindest greetings to the brethren in Liverpool and ask you to pray for us and the work of the Lord in this continent. Your brethren in the Gospel.

WARREN H. LYON, THOMAS L. GRIFFITHS,
WILLIAM R. SMITH, GEORGE R. SIMKINS.

NETHERLANDS MISSION CONFERENCE.

The general conference of the Netherlands mission was held at Amsterdam, August 16th, 1903. There were in attendance: President Francis M. Lyman of the European mission; Elder Joseph J. Cannon of the Millennial Star office; President Willard T. Cannon and thirty-eight missionaries of the Netherlands and two of the German mission. Elder B. Morris Young, Jr., who is studying music in Brussels, was also present. Sessions began at 10 a.m., 2 and 6:30 p.m. The forenoon and evening meetings were held in a large public hall, purposely rented for the occasion.

President Cannon welcomed the assembly and expressed his joy in seeing so many present. He asked our friends to remain till the close of the meeting, so that they might hear a good explanation of the Gospel principles from different speakers. He proclaimed the belief of the Latter-day Saints in the apostasy and the restoration of the Gospel, and bore his testimony to the divine mission of the prophet Joseph Smith.

President Gerrit J. Kruitbosch of the Rotterdam conference said although the Latter-day Saints are misrepresented by the world, the seeker for truth would, by judging us according to the words of the Savior, "By their fruits ye shall know them," learn their real character. He explained the principle of regeneration, showing that the birth of the water and of the Spirit is baptism by immersion and the laying on of hands for the gift of the Holy Ghost by God's authorized servants, and not the mere receiving of faith, as commonly taught by the sectarian denominations.

Elder Joseph J. Cannon spoke in English, it being translated by President Gerrard J. S. Abels. He advised the people to prepare for eternity by keeping and obeying the commandments of the Lord and living in accordance with them every day. He particularly admonished our friends to seek for the true Church of Christ, where Apostles, Prophets and other necessary officers are found.

President Lyman occupied the remainder of the time, President Abels acting as interpreter. He spoke of the peculiar requirements which are made of mankind, viz., to forsake everything in order to be a follower of Christ, even to love the Gospel more than life. God's plan is to redeem mankind from this condition. He has revealed the true Gospel again to dispel the darkness in which the world had lain since the Apostles fell asleep. The souls of men are not satisfied with faith alone, but they desire earnestly to be convinced for themselves, therefore we are greatly blessed in having the interpretation of the Scriptures, new scriptures, living oracles and the Spirit of God, without which no one can declare Jesus to be the Christ, and that God lives. He concluded by adding his testimony that this work is of God, true and reliable, and that the Lord will preserve it on the earth henceforth and forever.

The afternoon meeting convened in the usual hall, where the Sacrament was administered and the general and local authorities of the Church, were presented and unanimously sustained. President James W. D. Hurren of the Amsterdam conference advised the Saints to live according to the profession of their belief in the Gospel principles, and thus strengthen their testimony. Elder Bernard A. Denkers of the Rotterdam conference spoke of the apostasy

of the Christian world from the ways of the Lord and the restoration of the Gospel in its fulness, and testified that Joseph Smith was a true prophet of God, many of the prophecies uttered by him having been fulfilled. Elder Henry E. King then sang a solo.

President Lyman addressed the Saints, President Kruitbosch being interpreter, regarding their every-day duties, admonishing them to attend to their prayers in due season, and to make their conduct exemplary before their fellowmen. He discouraged the hasty emigration of the Saints, and advised them to counsel with the presiding brethren about their emigration, for it is desired that they be tried and proved before emigrating, so that they will be able to resist the temptations and trials, and not fall by the wayside after they get to Zion. He admonished them to assist the Elders in the spreading of the Gospel, and to fulfill their duties and obligations to the Lord while sojourning in this land.

In the evening session President Abels of the Arnhem conference spoke regarding the responsibility of the servants of God in teaching mankind the principles of life and salvation, and in preparing the earth for the second coming of the Messiah. He enumerated the signs of the times to precede Christ's second coming, and laid special stress on the preaching of the Gospel as a testimony to every nation. President John H. Peterson of the Groningen conference spoke of the authority necessary to officiate in Gospel ordinances, and testified of its restoration to earth in these last days. He spoke of the inability of anyone to prove the Book of Mormon to be of any other than divine origin, and said that facts had proven to him and the Spirit had borne witness that Joseph Smith was a true Prophet, sent of God. Elder King sang a solo.

President Lyman referred to the unity of the workings of the Spirit. He explained that although we respect the men who hold authority, we worship only the Father, Son and Holy Ghost; the results of faith in them being repentance, remission of sins by being born of the water, and the gift of the Holy Spirit. He spoke of our mission to all nations. Missionaries labor in many countries at the present time. Russia has now also been presented to the Lord for the introduction of the Gospel. He advised all to do the will of the Father in preference to our own, and to shun forbidden and injurious things. He invited the friends to read our literature and bade them to investigate the doctrines we teach, because the blood of Israel flows in their veins and the Lord desires to redeem them.

The meetings were well attended, there being present in the morning three hundred and thirty, afternoon two hundred, and in the evening three hundred and fifty, excluding the missionaries. The members of the Rotterdam choir, attended the conference in a body, and they and their leader, Brother Renskinus Willemsteijn, deserve special mention for their singing.

President Lyman met with the Elders on Saturday, the 15th, and gave some very good and wise instructions, and all the missionaries reported their work.

EVERY one of us slips on some occasion, and shame to his fellow who then refuses to stretch out the hand that should always be ready to help the man who stumbles.—THEODORE ROOSEVELT.

CURRENT EVENTS.

DEATH OF LORD SALISBURY.

THE death of Robert Cecil, Marquis of Salisbury, which occurred Saturday evening, August 22nd, closed the career of one of the most important public men of the last half century. He had reached the ripe age of seventy three years, and though the fatal illness was somewhat sudden, he had retired from official labors and his work was done. Thirteen months ago Lord Salisbury resigned his position as Premier, which he had held during fourteen of the seventeen previous years. Long before this he had been an important character in political life, which he had entered by taking a seat in the House of Commons when just twenty-four years old. He was a keen debater and an ardent Conservative, and rose at the age of thirty-six to the Cabinet of Lord Derby. This position he soon resigned, as his convictions did not permit him to uphold the policy of granting household suffrage. Later he served under Lord Beaconsfield as Secretary of India, the position he had formerly held, and then as Foreign Secretary. When Lord Beaconsfield died in 1880, the late marquis became leader of his party. Lord Salisbury was a strong, determined character, proud and reserved, an aristocrat by birth and temperament, but an honest man. In early life he supported himself as a journalist, and married, against the wishes of both families, Georgina, the daughter of Baron Alderson. It was an enduring love that had led to the independent step, and the devoted family life of the statesman forms a beautiful part of his career.

"ABIDE WITH US."

The day, O Lord, is spent,
Abide with us and rest;
Our hearts' desires are fully bent
On making Thee our guest.

We have not reached that land,
That happy land, as yet,
Where holy angels around Thee stand,
Whose sun can never set.

Our sun is sinking now,
Our day is almost o'er;
O Sun of Righteousness, do Thou
Shine on us evermore.

SELECTED.

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